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a false impression. I have noted a few points, however, to show that my opinion that this will long remain the best handbook of Roman archaeology is based on a careful reading and actual use of the book in the classroom. Students of Roman archaeology will await with eagerness the second volume, which will discuss painting and mosaic, and the third volume, which is to take up Roman Public and Private Life. France is to be congratulated on keeping up its classical scholarship in war times and producing such a handbook as this, as well as recently completing, with the help of Pottier, the most important dictionary of classical antiquities, Daremberg et Saglio's *Dictionnaire des Antiquités Grecques et Romaines*, to which Cagnat and Chapot have contributed many articles.

THE JOHNS HOPKINS
UNIVERSITY.

DAVID M. ROBINSON.

A History of Ancient Coinage 700-300 B.C. By Percy Gardner. Oxford: at the Clarendon Press (1918). Pp. xvi + 463. 11 Plates. \$7.20.

This is one of the most important books which have appeared in recent years in the field of classical archaeology. The science of ancient numismatics has undergone great development in the last fifty years and such important works as Head's *Historia Numorum*, Babelon's *Traité Des Monnaies Grecques*, and the twenty-seven volumes of the *Catalogue of Greek Coins in the British Museum* have blazed the way for the first real broad historical sketch of Greek coinage as an organic unity, by a scholar who is historian as well as numismatist, who takes (page x)

cities in groups rather than separately, tracing lines of trade influence from district to district, trying to discern the reasons why coin standards found acceptance in one locality or another.

More than sixteen years of association in the British Museum with Barclay Head (to whom the book is dedicated) and his own numerous researches have made Professor Percy Gardner one of our foremost authorities on Greek coins. His papers on the origin of coinage, and on the coinages of the Ionian revolt (in which he first identified a uniform coinage issued by the cities of Ionia which took part in the revolt against Persia in the years 500-494 B.C.), and his papers on the coinage of the Athenian Empire, showing Athens's pride and love of dominance (motives even to-day as strong as those of commercial advantage in world politics), have solved many a difficult problem. They have been rewritten and are incorporated in the present volume, the Introduction of which can be read with pleasure by laymen as well as scholar. This Introduction (pages 1-66) contains an account of Greek trade-routes, classes of traders, bankers, early measures of value, the origin of coin-standards, mutual relations of precious metals, rights of coinage, monetary alliances, mother-city and colony, standard currencies, monometallism and bimetalism, the dating of Greek coins, hoards, and fabrics. Then follows a more

detailed treatment, in Chapters I-XIII, of the First Period, 700 to 480 B.C., and in Chapters XIV-XXI, of the Second Period, 480-300 B.C. After the General Index there is a description of the coins shown on the Plates.

Aside from its originality and its treatment of really difficult problems the book is characterized by insistence on the significance of varieties of standards rather than on the attractiveness of types and symbols, and by dating coins with reference to definite historical events. For instance, Professor Gardner dates coins with the olive crown on Athena's helmet after the battle of Marathon and ascribes the earliest tetradrachms to Pisistratus and a great celebration of the Panathenaic festival (page 155). Decadrachms such as the famous *Damareteia* were issued only on the occasion of some great national triumph (163). The impoverishment of Athens due to the disastrous Sicilian expedition is marked by an issue of gold coins of necessity (291). The idea that the Chalcidian League (as Mr. Allen B. West has shown in *Classical Philology* 9 [1914], 24-34) existed as early as the time of Xerxes and was organized more firmly in 432 B. C. is confirmed by coins.

The book is full of good suggestions, though many are debatable. It may very likely be, though the literary tradition is not to be so lightly discarded, that coins originated with the Greeks of Asia Minor and not with the Lydians. The American excavations at Sardis so far have brought to light only two coins from the time of Croesus out of 419 Greek coins, but only sixteen of the 419 are from the Pre-Alexandrian period. Further digging in earlier strata may reveal early Lydian coins (see Mr. Bell's excellent and beautifully printed publication of Sardis coins, in Sardis, Publications of the American Society for the Excavation of Sardis, Volume XI, Part I, 1910-1914, a work published in 1916, to which Professor Gardner might have referred). In Europe it was the Aeginetans, the pedlars of Greece, who first struck money, not the Phoenician merchants, who did not need a coinage to dispose of great quantities of goods. Other statements are much less trustworthy, such as the idea (17) that the Greek temples could not lend money (compare the Sardis mortgage inscription, *American Journal of Archaeology* 16 [1912], 59). There are only a few minor errors, such as the statement on page 19 that at Athens 8 obols instead of 6 went to the drachm. On pages 18, 230, etc., the Corpus of Inscriptions should have been referred to as I. G., not as C. I. On page 230 Professor Gardner declares that "The best ruddle came from Ceos". But the Cean ruddle was not always considered the best; Pliny favors the Lemnian, Strabo the Sinopean or Sinopis. On pages 75, 224, 226, 438 there are misprints; on page 240 "westward" should be 'eastward'. On page 173 there is a wrong reference to the Plates ("VI. 11" for 'VI.9').

On page 201 it is said that at Tarentum obverse and reverse of the coin have different types, but the illustration (Pl. V. 2) to which reference is made has the same type. For Cyzicus we miss a reference to Hasluck's book on Cyzicus. So, for Alexander Coinage, we miss allusion to the brilliant and thorough monograph of one of our best American classical numismatists, Dr. Newell's *The Dated Alexander Coinage of Sidon and Ake* (see *THE CLASSICAL WEEKLY* 10.67-68), though Professor Gardner does know Dr. Newell's articles in the *Numismatic Chronicle*. Let us hope that as good a history of later coinage will soon be available.

THE JOHNS HOPKINS
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DAVID M. ROBINSON.

The Dismissal of the Grecian Envoys. By Jan Kochanowski. Translated from the Polish by George Rapall Noyes and Done into English Verse by Ruth Earl Merrill. Berkeley: University of California Press (1918). Pp. 26.

From page 3 of this booklet we learn that Kochanowski was "at once the first great poet of Poland and the greatest of all the poets of his country during its existence as an independent nation". He lived 1530-1584. The translator makes these statements concerning him.

Kochanowski's poems are the fairest flower of the Renaissance in Poland. They are all inspired by classical models, but at the same time they reflect his own personality and his political views. Thus *The Dismissal of the Grecian Envoys* is a drama of the learned sort such as had arisen in Italy and France under the influence of Seneca and of the Greek tragedians. In English its closest parallel is the *Gorboduc* (1561) of Sackville and Norton. From this, and from most other similar dramas, it differs by being in closer touch with Greek tragedy; in several passages it contains echoes of Euripides. In Polish literature it is an isolated work, a first and a wonderfully successful attempt at classical drama in the native tongue, which unfortunately passed unnoticed and unimitated by succeeding poets. Into his tragedy Kochanowski introduces allusions to contemporary Polish life. In describing the disorderly Trojan council he is inspired by memories of the tumultuous Polish diet, and through the mouth of Ulysses he rebukes the sloth and luxury of his own countrymen. The Captain near the close of the play utters a warning to the Poles against vain discussion while war is in progress, and finally the words of Antenor that conclude the drama are an appeal for war against Moscow.

The envoys referred to in the play are the envoys who came to Troy to seek Helen: see *Iliad* 3.205-223, 11.138-142; *Livy* 1.1.1. An account of the embassy formed part of the *Cypria*, one of the *Cyclic Epic poems* (see D. B. Monro's edition of the *Odyssey*, Books XIII-XXIV, pp. 348, 350).

I found the play interesting. The translation, though in places crude, and seldom giving evidence of much poetic power is, on the whole, easy to read.

C. K.

THE HORACE CLUB OF PHILADELPHIA

A short time ago, through the courtesy of Dr. William H. Klapp, of the Episcopal Academy, Philadelphia, I received a copy of a twenty-four page pamphlet entitled *The Horace Club of Philadelphia: Fortieth Anniversary, 1877-1917*. Pages 5-23 contain *A History of the Horace Club*, by Mr. Walter George Smith, founder of the Club. The first members of the Club were Mr. Smith, Mr. Asa I. Fish, first Dean of the Club, Mr. Henry Galbraith Ward, University of Pennsylvania, 1870, Mr. Alfred Theophilus Stork, University of Pennsylvania, 1873, and Mr. J. Albert Hodge, Harvard, 1875. These first members of the Club were all lawyers or students of law. In all its forty years the Club has had but three more members, Dr. William H. Klapp, Harvard, 1871, Charles Horton Stork, Haverford, 1902, and George S. Martin, University of Pennsylvania, 1870. The Club has held at least one session each year, and during most years has held many meetings and has covered a very considerable amount of classical reading. Until May 4, 1879, Mr. Fish was Dean of the Club. Since that time, Dr. Klapp has been Dean.

Two quotations will be of interest:

The method of study was modelled on that so successfully carried out by the Shakespeare Club. Each member was assigned a lesson by the Dean and came prepared to read it and comment upon it. Thereafter the other members submitted their observations and the judgment of the entire body was obtained. The Club read all four books of the *Odes of Horace* with the exception of some of the last *Odes of the Fourth Book* and *Carmen Seculare*, during the years 1877-78 and 1878-79. . . .

Tacitus, Sallust, Aulus Gellius, Cicero, Suetonius, Catullus, Vergil, Persius, Lucretius, Plautus, Ovid, Terence, Tibullus, Propertius, Juvenal, Lucan, Boethius, Apuleius, Pliny the Younger, Martial, Petronius, and "good old Mantuan", embrace for the most part the authors who have been read, either in whole or in part. C. K.

A CORRECTION

May I call your attention to a slight inaccuracy of statement which occurred in Dr. Gray's very kind review of my *Gaius Verres. An Historical Study*, in *THE CLASSICAL WEEKLY* 12.6.

It was not with Göhling that I agreed in regard to the question of Cicero's appreciation of art, but rather with the critics who have treated the subject since Göhling's time. Göhling was an extremist who concluded that Cicero's knowledge of art was not only slight, but of the most elementary character, and whose other conclusions are unduly colored by this preconceived theory. The great orator undoubtedly possessed a considerable knowledge of art and a certain capacity to appreciate it, though he was not a connoisseur, and made no pretensions to be one. It seems beyond question that in this field he was surpassed by Verres.

WABASH COLLEGE.

FRANK H. COWLES.